

The messenger, on his return, reported this to the prince, who was silent.

We learn that a sage 聖 recognizes a sage, whereas an ordinary man cannot recognize a sage. The ordinary man sees nothing but the outer form of a beggar, while the sage has a penetrating eye able to recognize the hidden essence.<sup>14</sup> It is a miraculous event.

The Venerable Ensei 圓勢師, a disciple of Dharma Master Shaku 藉法師, was a national preceptor of Paekche.<sup>15</sup> He lived in the Takamiyadera 高宮寺 at Kazuraki in Yamato province 大倭國葛木 in Japan.<sup>16</sup> In the north chamber of that temple, there once lived a monk whose name was Gangaku 願覺, who used to go out to the village at dawn and come back at dusk. When a lay brother, a disciple of the Venerable Ensei, told his master about Gangaku, the master said "Don't say a word about him." The lay brother secretly bored a hole in the wall of Gangaku's chamber to spy on him and found the chamber full of light. Again he reported to his master, who answered, "This is why I told you to keep quiet about him." Before long it happened that Gangaku suddenly passed away. Ensei told the lay brother to cremate him and bury the ashes, and this was done. Later the lay brother came to live in Ōmi 近江.<sup>17</sup> Once he heard someone say, "Here lives the Venerable Gangaku." At once he paid a visit, finding Gangaku exactly as he had been. Gangaku said to the lay brother, "It is a long time since I last saw you, but I have been thinking of you all the time. How have you been getting along?"

We learn that he was incarnated as a sage.<sup>18</sup> Eating five kinds of strong herbs<sup>19</sup> is forbidden in Buddhist precepts, but, if a sage eats them, he will not incur any sin.<sup>20</sup>

14. See Chap. II(2)c.

15. In the Maeda manuscript this story is found in III.39. The three monks are otherwise unknown; a similar story is found in Hui-chiao's *Kao-seng chuan* (X, 2, 邵頤). 百濟國之師 may be interpreted in two ways: "national preceptor of Paekche," or "monk from the land of Paekche."

16. A mountain temple in present Minami-kazuraki-gun, Nara-ken.

17. Present Shiga-ken 滋賀縣.

18. 聖反化 *hijiri no henge*; the alternate reading is *shōhenge*, meaning "sacred incarnation, Buddha incarnated."

19. 五辛 *goshin*; garlic, scallion, onion, ginger, leek; see *Ryō no gige*, "Sōni-ryō," Article 7; Sansom, "Early Japanese Laws," Part Two, 128-129.

20. This note does not fit the story, but it may have been added to emphasize the idea that a sage is free from all precepts and conventions.

On Gaining an Immediate Reward for Faith in  
the Three Treasures<sup>1</sup>

Lord Ōtomo no Yasunoko no muraji 大部屋栖野古連<sup>2</sup> of the Great Flower Rank<sup>3</sup> was an ancestor of the Ōtomo no muraji in Uji, Nagusa district, Kii province 紀伊國名草郡宇治.<sup>4</sup> He was endowed with a lucid mind and highly revered the Three Treasures.<sup>5</sup>

According to a record,<sup>6</sup> in the reign of Emperor Bitatsu,<sup>7</sup> sounds of musical instruments were heard off the coast of Izumi 和泉 province.<sup>8</sup> They sounded like pipes and strings or rolling thunder. They were heard in the daytime and at night a light spread eastward. Lord Ōtomo no Yasunoko no muraji heard this tale and reported it to the emperor, who did not believe it and remained silent. When he reported it to the empress, however, she ordered him to investigate. He went to the seaside to witness the scene himself and found it exactly as reported. While there, he came upon a camphor log which had been struck by thunder.<sup>9</sup> On his return, he said to the empress, "I have found a camphor log on the beach of Takaashi 高脚濱.<sup>10</sup> I humbly request permission to make Buddha images out of it." The empress gave permission saying, "Your wish is granted."

Yasunoko was very happy and announced the imperial decree to Shima no ōomi 嶋大臣,<sup>11</sup> who, in great joy, commissioned Ikebe no

1. Cf. *Nihon shoki* (Kinmei, Bitatsu, Suiko), *Konjaku monogatari* (XI, 23), *Fusō ryakki* (III, IV), etc.

2. The Ōtomo family is one of the influential families mainly in charge of the imperial guards, whose ancestry can be traced to the age of kami. See *Nihon shoki*, II, III, XVI, etc.; Aston, "Nihongi," I, 86, 116, 133, 403, etc. *Muraji* is a hereditary title for high ranking administrators from the end of the fifth century to the first half of the seventh century at the Yamato court.

3. 大花位 *daikai*; the seventh of the nineteen ranks instituted in 649 by Emperor Kōtoku 孝德 (645-654). See the *Nihon shoki*, XXV (Taika 5:2); Aston, "Nihongi," II, 231-232.

4. Present Uji, Kimiidera, Wakayama-shi 和歌山市紀三井寺宇治.

5. See Chap. II(3)b.

6. 本記 *honki*; this story must have been quoted from a source which no longer exists.

7. According to the *Nihon shoki*, this event took place in 553 in the reign of Emperor Kinmei, not that of Emperor Bitatsu (XIX Kinmei 14: 5:1); Aston, "Nihongi," II, 68. In the *Nihon shoki*, it was Ikebe no atae 溝邊直 who was sent to make an investigation by the emperor.

8. The *Nihon shoki* gives "Chinu no umi, Izumi," and 和泉茅渟海 (present Izumi-nada, south of the Gulf of Ōsaka).

9. See I.3.

10. Present Hamadera beach in Sakai-shi, Ōsaka-fu 大阪府堺市濱寺.

11. Meaning Minister of the Island, a popular name for Soga no Umako; in the courtyard of his mansion he had a pond dug with a small island in the middle. See *Nihon shoki*, XXII (Suiko 34: 5:20); Aston, "Nihongi," II, 154. *Omi* is a hereditary title for high-ranking administrators.

atae Hita 池邊直米田<sup>12</sup> to carve three bodhisattvas.<sup>13</sup> They were consecrated in a hall at Toyura<sup>14</sup> to inspire awe and reverence in the people. However, Lord Mononobe no yuge no Moriya no ōmuraji 物部弓削守屋大連<sup>15</sup> addressed the empress, saying, "No Buddha images should be kept in this country. They must be thrown away." Hearing this, the empress called Lord Yasunoko no muraji, saying, "Hide these Buddha images without delay." Thereupon he had Hita no atae hide them among rice sheaves. Lord Yuge no ōmuraji eventually burned the hall and threw the remaining images into the canal at Naniwa 難波.<sup>16</sup> He rebuked Yasunoko, saying, "The cause of our present disaster lies in keeping pagan images sent from a neighboring country. Give them up and throw them into the current which flows toward Korea." ("Pagan images" means "Buddha images.") Yasunoko firmly refused. Yuge no ōmuraji, deranged and rebellious, looked for an opportunity for treason, but heaven disliked him and earth hated him. He was at last overthrown in the reign of Emperor Yōmei,<sup>17</sup> and the Buddhist images were brought into the open to be kept for posterity. The image of Amida 阿彌陀<sup>18</sup> is now enshrined at Hiso-dera 比蘇寺<sup>19</sup> at Yoshino.

In the first month in the spring of the tenth year of the ox,<sup>20</sup> the empress was enthroned at the Palace of Owarida, and reigned for thirty-six years. On the tenth of the fourth month, in the summer of the first year of her reign, Prince Umayado was appointed Prince Regent,<sup>21</sup> and Yasunoko no muraji was made his personal attendant. On the fifth of the fifth month in the thirteenth year of the reign, the empress gave him the Great Faith Rank,<sup>22</sup> saying, "Your distinguished service shall be remembered forever." In the second month

12. The *Nihon shoki*, XX (Bitatsu 13:9), says that Soga no Umako asked for the two Buddha images imported from Paekche and sent Ikebe no atae Hita and others to find practitioners. See Aston, "Nihongi," II, 101.

13. This differs from the passage quoted above, and the three images are unidentified.

14. See above, I.1, n. 9.

15. A central figure of the anti-Buddhist group at court; the Mononobe family, whose ancestry can be traced to the age of kami, was in charge of military affairs. See *Nihon shoki*, III, VI, XX, XXI; Aston, "Nihongi," I, 128, 184; II, 90, 102-112.

16. Or 難波, present Ōsaka-shi 大阪市.

17. Mononobe no Moriya and his family were defeated by the Soga family in 587 after the death of Emperor Yōmei.

18. See Chap. II(3)b, n. 132.

19. Also known as Hōkō-ji 放光寺, which exists at Hiso, Ōaza, Ōyodo-chō, Yoshino-gun, Nara-ken 奈良縣吉野郡大淀町大字比曾.

20. For the traditional Chinese usage of the Ten Stems and Twelve Branches for the Calendar, see *Matthew's Chinese English Dictionary*, Appendix A, 1176-1177.

21. See *Nihon shoki*, XXII (Suiko 1:4:10); Aston, "Nihongi," II, 122.

22. 大信位 *daishin'i*, the seventh of the twelve ranks instituted by Prince Shōtoku; see I.4, n. 6.

of the seventeenth year, the Prince Regent entrusted him with six hundred and seventy acres of rice fields at Iho district in Harima province 播磨國揖保郡.<sup>23</sup> When the Prince Regent died at the Palace of Ikaruga in the second month of the twenty-ninth year,<sup>24</sup> Yasunoko no muraji revealed his desire to renounce the world, but the empress did not permit this.

In the fourth month of the thirty-second year, a Buddhist monk took an axe and smote his father with it.<sup>25</sup> Yasunoko no muraji immediately petitioned the throne, saying, "All monks and nuns should be examined and a presiding officer<sup>26</sup> appointed in order to guide them and establish righteousness." The empress agreed and granted him the right to carry out the task. It turned out that there were eight hundred and thirty-seven monks and five hundred and seventy-nine nuns.<sup>27</sup> The monk Kanroku 觀勒 was appointed *daisōjō*,<sup>28</sup> and Yasunoko no muraji and Kuratsukuri no Tokosaka 鞍部德積<sup>29</sup> were appointed *sōzu*.<sup>30</sup>

On the eighth of the tenth month of the thirty-third year, Yasunoko died suddenly at Naniwa. His corpse was unusually fragrant, and the empress declared seven days' mourning in honor of his loyalty. He returned to life in three days, however, and told his family the following tale:

"There were five-colored clouds like a rainbow stretching to the north.<sup>31</sup> I was walking along that roadway of clouds, and it smelled fragrant, as if valuable incense was being mixed. At the end of the way

23. Situated in the western suburbs of present Himeji-shi, Hyōgo-ken 兵庫縣姫路市. When the Prince Regent lectured on the *Hoke-kyō*, the empress was so pleased that she granted him the rice fields in Harima, which may have been administered by Yasunoko. See *Nihon shoki*, XXII (Suiko 14); Aston, "Nihongi," II, 135.

24. *Nihon shoki*, XXII (Suiko 29:2:5); Aston, "Nihongi," II, 148.

25. See Chap. I(1)d, for the initiation of the *Sōgō-sei*, a supervisory system for monks and nuns. The *Nihon ryōiki* gives "father"; the *Nihon shoki*, "grandfather."

26. 上座 *jōza*, the highest official of the monastic community in a temple; see Chap. I(1)d, n. 84.

27. The *Nihon shoki*, XXII (Suiko 32:9:3) states that there were 816 monks and 569 nuns.

28. Kwal-leuk came from Paekche in 602. The *Nihon shoki*, XXII (Suiko 10:10) says that he presented many books on calendar making, astrology, geography, and magical arts. He lived at Gangō-ji. He was appointed *sōjō*, and not *daisōjō*, a title later conferred on Gyōgi. See Chap. I(1)d, n. 74.

29. The Kuratsukuri family were craftsmen who immigrated from Paekche and were related to the Shiba family who played an important role in the introduction of Buddhism to Japan. See *Fusō ryakki* (Kinmei 13) for Shiba no Tachito 司馬達等.

30. The *Nihon shoki* gives Azumi no muraji instead of Yasunoko. See Chap. I(1)d, n. 74.

31. The rainbow bridge to the land of the dead is a motif (Thompson, *Motif-Index*, F 152.1.1) traced in many traditions of the world. And the North Pole Star is the point of cosmic breakthrough in the Chinese tradition and is the place where the deity in charge of life and death presides. See Chap. II(3)b, n. 129. For the symbolic meaning of this story, see Chap. II(1)b.

there appeared a golden mountain which dazzled my eyes as I approached it. There the late Prince Regent Shōtoku was waiting for me and we climbed to the summit together. A full-fledged monk<sup>32</sup> was standing on the top of the golden mountain. Bowing to the prince, he said, 'I have come from the Palace of the East. In eight days you will fall into danger. I beseech you to take this elixir of life.'<sup>33</sup> Then he gave one bead of his bracelet to be swallowed, and, with the penetrating eye,<sup>34</sup> he had the prince recite three times, 'Homage to the Bodhisattva of Miraculous Power'<sup>35</sup> and retired. The prince said to me, 'Go back home without any delay and prepare a place to make a Buddha statue. When I finish performing the rite of repentance,<sup>36</sup> I will return to the court to make it.' I came back along the way I had taken before, and all of a sudden I was brought back to life."

Accordingly, people called him the "Revived Muraji." In the ninth month in the autumn of the seventh year of the dog, the sixth year of the reign of Emperor Kōtoku, he was decorated with the Great Flower Rank, Upper Grade, and when he died he was over ninety.

A note says: How praiseworthy the member of the Ōtomo family is for his devotion to Buddha, for his commitment to dharma with purity of heart and loyalty, and for his longevity and fortune! He was known for his courage, and for the sense of filial piety he handed down to his descendants. Indeed we know it is a testimony to the Three Treasures, and it is due to protection by good deities.<sup>37</sup> On reflection we discover that a danger in eight days corresponds to the revolt of Soga no Iruka,<sup>38</sup> for "eight days" corresponds to eight years; "Bodhisattva of Miraculous Power" corresponds to Bodhisattva Monjushiri 文殊師利菩薩,<sup>39</sup> the "one bead" which was swallowed is a pill to escape danger. "The golden mountain" is identified with Wu-t'ai shan 五臺山 in China,<sup>40</sup> while the "Palace of the East" means Japan. The "going

32. 比丘 *biku*, a transliteration of *bhikṣu*, a monk who has been ordained and has accepted the full list of more than two hundred precepts. For the ordination system, see Chap. I(1)d.

33. Itabashi gives a different interpretation of this passage: The prince, bowing to the full-fledged monk, said, "This is a man from the Palace of the East. He will fall into danger in eight days. Please let him have the elixir of life" (*Nihon ryōiki*, 31).

34. 天眼 *tengen*; see Chap. II(2)c, n. 109.

35. 南无妙德菩薩 *Namu myōtoku-bosatsu*; *namu* is a transliteration of Skt. *namas*; Myōtoku-bosatsu does not refer to any specific bodhisattva, for *myōtoku* means "miraculous power."

36. 悔過 *keka*; see Chap. II(1)a.

37. 善神 *zenjin*; also known as *gohō* 護法, guardians of dharma; numerous deities in the Mahayana assembly of Buddhas and bodhisattvas who protect dharma, particularly during the age of degenerate dharma.

38. *Nihon shoki*, XXIV (Kōgyoku 2:11:1) Prince Yamashiro no Ōe was killed by Soga no Iruka; *ibid.* (Kōgyoku 4:6:12) Iruka was killed at the court. But "eight years" does not fit the historical record. See Aston, "Nihongi," II, 181-194.

39. Transliteration of Mañjuśrī; see Lamotte, "Mañjuśrī."

40. See Chap. I(2)b, n. 164.

back to the court to make an image" was realized in the birth of ex-Emperor Shōhō-ōjin-shōmu 勝寶應眞聖武太上天皇,<sup>41</sup> who built a temple and Buddha statue.<sup>42</sup> The Most Venerable Gyōgi,<sup>43</sup> a contemporary of Emperor Shōmu, is an incarnation<sup>44</sup> of Bodhisattva Monjushiri. This is a miraculous story.

## 6

### On Gaining an Immediate Reward for Faith in Bodhisattva Kannon<sup>1</sup>

Elder Master Gyōzen 行善 came from the Katashibe 堅部 family<sup>2</sup> and was sent to Koryō 高麗 for Buddhist studies during the reign of the empress who resided at the Palace of Owarida.<sup>3</sup> When that country was invaded, he wandered from place to place. When he came to a river, he was at a loss how to cross it, for there was neither bridge nor boat. Sitting on a broken-down bridge, he was meditating on Kannon 觀音<sup>4</sup> when an old man came by in a boat to take him to the other side. Upon landing, he could see neither the old man nor the boat. Thus he learned that the old man was an incarnation<sup>5</sup> of Kannon, and on the spot he made a vow<sup>6</sup> that he would make an image to be venerated.

41. *Shoku Nihongi* (Tenpyō hōji 2:8:1, 9). Posthumous names were given to the former emperor (Shōhō-kanjin-shōmu 勝寶感神聖武) and the former empress (Chūdai-tenpyō-ōjin-ninshō 中皇天仁應眞仁正). Kyōkai apparently confused these two names.

42. See Preface, n. 14, above.

43. For Gyōgi, see Chap. I(1)d. *Daitoku* 大德 is a transliteration of Skt. *bhadanta*, which means one who has great virtues, and is used as an honorific title for Buddhas, bodhisattvas, elder monks, etc.; in China and Japan the usage as an honorific title for eminent monks was added.

44. 反化 *henge*; see I.4, n. 18.

1. Cf. *Fusō ryakki* (VI, Yōrō 2:9), *Konjaku monogatari* (XVI, 1), etc.

2. An immigrant family from Paekche. *Shoku Nihongi*, VIII (Yōrō 5:6:23) gives a decree: Monk Gyōzen studied abroad and, after ascetic practices, learned the miraculous art and eventually returned home. If he visits a temple to pay homage to the Buddha, entertain him as a sangha official.

3. Or Kogurō (traditionally 37 B.C.-668 A.D.); it was the most northern of the three Korean Kingdoms. Gyōzen went to Korea, probably in the reign of Empress Suiko (592-628). However, the *Fusō ryakki* and *Shoku Nihongi* date this story in the reign of Empress Genshō (715-724), even though Koryō was subjugated by the T'ang army in 668.

4. See Chap. I(1)a, n. 11, and Chap. II(3)b.

5. 應化 *ōge* (Skt. *nirmāṇa*), meaning transformation, incarnation; Kannon is known to appear in thirty-three forms.

6. 誓願 *seigan*, a translation of Skt. *Pranidhāna*; in this case the vow is addressed to Kannon as an expression of faith and to himself as a confirmation of commitment to disciplinary practice. Also see Preface, n. 13, above.